

CONFIDENTIAL.]

[No. 6 of 1877.

## REPORT ON NATIVE PAPERS

FOR

The Week ending the 10th February 1877.

WHILE admitting the need of practising strict economy, in connection with the relief operations in Madras and Bombay, the *Bhārat Sangskārak*, of the 29th January, regrets the tone of the instructions issued by Government on the subject. The State, it is held, is not bound to save its subjects from starvation during a famine; thus making it clear that a large number of deaths from starvation is inevitable. Such an exhibition of heartlessness was certainly not looked for so soon after the spectacle of an assemblage, on which public funds had been needlessly expended.

BHARAT  
SANGSKARAK,  
January 29th, 1877.

2. We make the following extract from the same paper:—In an evil hour did Sir Richard Temple hasten to inspect the condition of Eastern Bengal, after the occurrence of the cyclone and the storm-wave. Those of the unfortunate people who were left almost half-dead by the floods, are now, after suffering extreme misery, dying of disease, uncared for by Government, and unaided by the public. We have, however, confidence in the generosity of our present Lieutenant-Governor, who, it is gratifying to notice, has despatched medical aid to the sufferers. A remission of revenue and taxes for sometime will be highly acceptable.

BHARAT  
SANGSKARAK.

3. The same paper, in an editorial, headed the "Railway Conference," makes the same observations as those noticed in paragraph 22 of our last Report on the grievances of the native employés on the East Indian Railway.

BHARAT  
SANGSKARAK.

4. A correspondent of the same paper condemns the careless manner in which many officers, presiding over civil courts, discharge their duties to the inconvenience and loss of suitors, who are subjected to the extortions of the amlah. The zemindars take advantage of this state of things for the purpose of ruining their tenants. It behoves Government to make inquiries into the subject, and improve the administration of justice in the mofussil, by conferring appointments in the judicial service on young men of education and experience.

BHARAT  
SANGSKARAK.

5. Adverting to the memorial of the British Indian Association, on the reduction of the age of candidates seeking admission into the Civil Service, the *Bhārat Mihir*, of the 2nd February, remarks that, in compliance with the prayer of the Association, the Secretary of State may order the re-introduction of the old rule as to age; but we greatly doubt whether permission will be so readily granted to hold the examinations in India. For, of all the liberal proclamations and resolutions of Government, which we have read, not one has yet been carried out in practice. Our rulers would have acted fairly by us, and not kept us out by means of artifices, had they been really willing to elevate us to high public offices. As it is, however, rules were framed for the admission of competent natives into the Civil Service by means of

BHARAT MIHIR,  
February 2nd, 1877.  
Circulation about 650.



nomination, and it was expected that they would be carried out on the occasion of the Imperial Assemblage, but nothing was to be found when the time came for action.

BHARAT MIHIR,  
February 2nd, 1877.  
Circulation about 650.

6. We make the following extract from the same paper:—The Civil Procedure Code Bill, in its present amended form, is certainly in some respects an improvement on the old one; but the new sections, which have been introduced, on the execution of decrees, will, if passed, leave the decree-holders nothing valuable beyond the copy of the decree. And not only are these sections unduly stringent; in their efforts to protect a small and improvident section of society, the legislature has been excessively unfeeling towards their creditors; and injurious consequences may be expected to result to trade from this. It is not, indeed, a pleasant spectacle to witness the misery of those who have been ruined by debt, or the poverty of the many talukdars and zemindars of Oudh and Behar who have been reduced to beggary by the heartless exactions of money lenders. But the question arises who brought all this misery about? Has it been through any fault of the mahajuns? They pursue their own vocation, which is necessary for the purposes of a free trade, and which is regulated by the inexorable laws of supply and demand. As advocates of free trade, Government cannot interfere with their calling, for free trade depends on the free circulation of capital. If evil consequences be taken into account, the trade in opium carried on by Government, and that in spirituous liquors, are not less open to objection than the practice of usury. We cannot condemn the one without condemning the other. It is not the Mahajuns who are to blame, but the spendthrift and the litigious who bring about their own ruin. By the difficulty thrown into the way of the creditors realizing their due, the sections in question, if passed, will have a tendency to encourage a habit of extravagance, which leads to debt; and thus a great blow will be dealt to the cause of free trade, by creating restrictions on the circulation of capital.

BHARAT MIHIR.

7. Adverting to the frequent recurrence of famines in India, the same paper makes the following suggestions for their prevention:—

- (1.)—A fund should be created for this purpose to be increased every year from the Imperial revenues. This will enable Government to dispense with the loans which it is obliged to incur on the outbreak of almost every famine. The accumulated funds might be diverted from their original purpose should there be no famine within a period of ten or twelve years.
- (2.)—Canals for irrigation purposes, and embankments to keep off inundations, should be constructed by Government.
- (3.)—Railways should be extended, new roads constructed, and communication by water facilitated.
- (4.)—Arrangements should be made for collecting reliable statistics of food crops, &c.
- (5.)—Agricultural banks should be opened, for the benefit of the laborers, where loans might be given at a low rate of interest.

The following suggestions are offered for the consideration of Government on the line of conduct it should adopt when a famine has actually broken out:—

- (1.)—Works of public utility should be established. This would afford employment to the people.



- (2).—Government themselves should grant charitable relief, and invite the landlords to follow their example.
- (3).—A portion at least of the rents and revenue in the distressed localities should be remitted.
- (4).—Government should not buy up large stores of grain, thus obstructing the free supply of the article where it is needed.
- (5).—There should be a hearty co-operation between the Government and the Press, especially on the occasion of such calamities.
- (6).—The exportation of rice should be prohibited to some extent.

8. The observations made by the same paper, on the proposal to re-amalgamate Assam with Bengal, mostly agree with those noticed in paragraph 3 of our last Report.

9. Adverting to a fearful outbreak of cholera in sub-division Dukhin Shabazpore, and other parts of Eastern Bengal, and the indifference of Government to the matter, the *Amrita Bazar Patriká*, of the 1st February, exhorts the native public to come to the aid of the sufferers, and remarks:—The inhabitants of Dukhin Shabazpore have fallen under the displeasure of an adverse Providence; Government also is indifferent to them. They have no resource, but to seek the help of their countrymen. Government has attached more value to the festivities of a durbar than to the task of saving alive its subjects. If even a portion of the sum, raised for the purpose of a minor durbar at Calcutta, had been expended on relief operations in Eastern Bengal, an immense deal of misery might have been prevented. That portion of these provinces is being fast depopulated; and if the work of destruction proceeds much longer at this rate, the province will be turned into a vast wilderness.

AMRITA BAZAR  
PATRIKA,  
February 1st, 1877.  
Circulation about 2,217.

10. The *Education Gazette*, of the 2nd February, thus writes, in an editorial, on the age of candidates for the Indian Civil Service. We believe that the limit of age should be extended; as by this means they will have a longer period given them for study, and for the development of their character and mental faculties. The public interests must suffer from young and raw civilians being placed in charge of responsible offices, the duties of which require time and application to master. Under these circumstances, the reduction of the limit of age cannot but be productive of injurious consequences, especially to the natives of India; to whom the door of the Civil Service is almost shut by reason of the existing difficulties. It is hardly possible for a native youth to go to England at the early age of nineteen, and there to compete with English lads of the same age. Considering that a tolerable knowledge of the English language is not acquired until a comparatively advanced age, and that without this qualification the competition can never be a successful one, the lowering of the limit is not fair. Nor is it advisable or safe in the guardians of a boy of such tender years to allow him to proceed alone to a distant land, and there remain for a number of years.

EDUCATION GAZETTE,  
February 2nd, 1877.  
Circulation about 1,168.

11. Referring to the charge of disloyalty which was applied to Babu Surendra Nath Banerjee's speech, at the late meeting of the Commissioners of the Calcutta Municipality, the *Samáj Darpan*, of the 2nd February, has these remarks: Now what is loyalty? We should say it is as unreal a substance as an aerial castle. A sovereign may be feared, but unless a person were grossly stupid, he would not have any feeling of devotion

SAMAJ DARPAN,  
February 2nd, 1877.  
Circulation about 460.



towards him. An intelligent person becomes jealous of another's superiority. It is almost sinful to wish that another were superior to himself, and therefore to be worshipped. It is written in the Christian Scriptures also that not man, but God alone should be worshipped. We would brand him an atheist or an impious man, who worshipped the Queen even in his heart. We must not, however, desire a discontinuance of her rule, for the simple reason that this would, most probably, bring about anarchy. We are thus sometimes led to reflect on the nature of this so-called "loyalty," the mention of which brings tears down men's cheeks. Can those, who are not directly acquainted with the Queen, who are not her neighbours, or who do not directly eat her bread, can such persons, be they Natives or Europeans, really shed tears at the mention of her name? Verily we say that, those amongst us who seek to give themselves out as loyal, are certainly liars.

MOORSHEDABAD  
PRATINIDHI,  
February 2nd, 1877.

12. The *Moorshedabad Pratinidhi*, of the 2nd February, observes that, it would be better if, instead of seeking to increase the number of Pathshalas, Government were to establish in every district a school where agriculture, trade, and manufactures should be taught to the pupils. Otherwise, it is simply madness to seek to benefit the country by means of education in the primary schools, the tendency of which is to make the people averse to manual labor and to their ancestral occupations.

GRAMBARTA  
PRAKASHIKA,  
February 3rd, 1877.  
Circulation about 200.

14. The *Grámbártá Prakáshiká*, of the 3rd February, complains of the worthless character of the education imparted in the primary schools, which is productive of injurious consequences to society. To improve and utilise it, the editor makes observations similar to those noticed in the above paragraph.

GRAMBARTA  
PRAKASHIKA.

15. The same paper writes :—The people are gradually losing all faith in the assurances of Government. In practice, the Europeans enjoy a monopoly of all high and well paid appointments ; empty titles and worthless offices are reserved for the natives. Government does not really seem to desire their elevation ; for, if there had been such a desire, it would have been carried out. It does not behove our rulers to pursue a policy of insincerity, which lowers them in the estimation of the people. The reduction of the limit of age, for candidates for the Indian Civil Service, has been another step in the direction of excluding natives from a share in the administration of their country.

HINDU HITOISHINI,  
February 3rd, 1877.  
Circulation about 300.

16. The *Hindu Hitoishini*, of the 3rd February, remarks, in reference to the punishment inflicted on Mr. Badcock, the Joint-Magistrate of Chittagong, for his conduct in the Fennuah cases, that his colleagues, Messrs. Kirkwood and Veasey, also should have been condignly punished. By his unjust forbearance toward these men, Sir Richard Temple became exceedingly unpopular with the natives of Bengal. It now remains for the Hon'ble Mr. Eden to examine all the papers connected with these cases, and award a due measure of punishment to Veasey and Lewis.

HINDU HITOISHINI.

17. The same paper, in an article on Assam, expresses views similar to those noticed in paragraph 3 of our last Report.

SADHARANI,  
February 4th, 1877.  
Circulation about 518.

18. We make the following extract from an article in the *Sádháraní*, of the 4th February, headed a "Feigned Loyalty":—There is no morality in politics ; according to which, it is not wrong to break a promise. The British Government is continually breaking its promises. Thus, it first engaged to pay an annual sum of 53 lakhs to the Nawab Nazim of Moorshedabad ; this was reduced to 32 lakhs after some time ; which again has been ultimately cut down to half this sum. The fortress of Gwalior,



belonging to Scindia, and the Berars of the Nizam, once taken as securities, have not been restored. These are common occurrences. A history of the non-fulfilment of promises by the British Government would be the whole history of the last hundred and fifty years.

We are not so silly as to expect that the promises made on the 1st November 1858, immediately after the terrible calamity of the Sepoy Mutiny, will be redeemed now after a period of eighteen years of profound peace. There were then clouds and lightning on the political horizon; and the dreary prospect sent a chill through the hearts of Europeans; it is now the spring time of peace, and the sun of prosperity shines on high. What wonder that the cloak which served in winter should be laid aside in spring?

The people believe that the Viceroy's speech at the Assemblage has, in many points, contradicted the Queen's Proclamation of 1858. Now, for giving expression to such a sentiment at a meeting of the Calcutta Municipal Commissioners, Babu Surendra Nath Banerjee was taken to task, and branded as disloyal by some European members. It is, indeed, strange that, while the person who has really comprehended the meaning of the Queen's Proclamation and is outspoken, is thus condemned, he, who sought to mystify its sentiments by his shadowy utterances, should be regarded as a loyal statesman! Do our European fellow subjects take us for such fools as shall submit to be silenced by their unjust threats?

We well know the occasion for displaying our loyalty, and have received the two Princes, so to speak, with our life-blood. But what has loyalty to do with honest criticism? The Viceroy, it seems, may speak against the spirit of the Royal Proclamation, but we are to say that his speech is consistent with it! Such flattery of the Gajánanda-Lutefee type is not certainly loyalty.

In the Proclamation of 1858, all appointments in the public service were declared open to all subjects, irrespective of caste or creed, provided they were competent to hold them. The Viceroy's speech reserves them for the Europeans only. If these statements are consistent with each other, there should henceforth be no distinction between black and white.

19. The *Soma Prakash*, of the 5th February, contrasts the honesty, courtesy, and liberal views of Englishmen in England, with the narrow mindedness, rudeness, and hauteur of those in India. The latter treat the natives as if they were worse than brutes; and, proud of being the conquering race, brand them with the name of "Nigger." They are opposed to the advancement of the people; and lack a love of truth and justice.

SOMA PRAKASH,  
February 5th, 1877.  
Circulation about 700.

20. In reviewing the Administration Report of Bengal, just issued, the same paper objects to the proposal of Sir Richard Temple to create four new districts in Bengal, for the purpose of securing the promotion of some Bengal Civilians of a certain status, whose prospects, it is supposed, are not otherwise very brilliant. As involving a considerable amount of expenditure, the proposal is objectionable. The public interests would not suffer, if there were four new sub-divisions, and not districts, created. The editor is gratified to notice that two competent native officers have been nominated by the Government of Bengal for admission into the Civil Service. Justice, however, demands that the number of appointments to be held by natives should be larger; at least a third of the total number should be reserved for them.

SOMA PRAKASH.

21. Referring to the deterioration of the domestic animals in Bengal, at the present time, for want of sufficient fodder, and the paucity of strong

SOMA PRAKASH.



oxen required for breeding purposes, the same paper makes the following suggestions :—

- (1) Allotment should be made of pasture-lands in every village according to the number of kine.
- (2) A number of sacrificial oxen should be maintained at the expense of the villagers.
- (3) The animals should not be overworked.
- (4) None should be allowed to keep any domestic animal who cannot give it sufficient food.

SULABHA SAMACHAR,  
February 6th, 1877.  
Circulation about  
3,000.

22. The *Sulabha Samáchar*, of the 6th February, directs the attention of the present Lieutenant-Governor to the importance of having a *serai* in Calcutta, for the convenience of all new-comers to the metropolis. The necessity of such an institution is clear to every person. May not the East Indian Railway station at Calcutta be utilised for such a purpose?

SULABHA SAMACHAR.

23. The Viceroy's speech, says the same paper, is void of all substance. We would have been glad if, instead of this, he had presented us with a new story or poem. It is all a wordy trick where there is no earnestness.

JAM-JAHAN-NUMA,  
February 2nd, 1877.  
Circulation about 350.

24. The *Jám Jahán-numá*, states that very recently, a number of Afrides presented themselves before the Amír of Cabool, who received them with every mark of favor and attention. They represented that their clan was persecuted by the English to destruction; and, further, that they were not afraid to fight, but merely wanted a supply of ammunition and caps; that they also hoped he would place no obstacle in the way of the frontier men assisting them. To which the Amír replied, that he would impress upon them the necessity of giving assistance; and also sent along with the petitioners two of his men well skilled in manufacturing caps and ammunition. And now the Afrides have been molesting the subjects of the Indian Government; and this has led to the preparation of a force for the chastisement of these marauders. The editor then proceeds to remark that, if the above report, of the action taken by the Amír of Cabool, be true, it is a matter much to be regretted: as the English have for many years past been showing him many favors, of which he now seems to be forgetful, has fallen into the snare laid for him by the marauding tribes, and shown his utter want of gratitude. Such conduct on his part is contrary to the laws, both of reason and religion; and the editor can anticipate no good results; inasmuch as, when the *Amír* was himself in quite an unsettled state, he was enabled, by the aid of the English, to defeat his brothers and establish himself permanently on the throne. Apart from this, he has received *lakhs* of rupees from the Government. And if he now prepares to rebel, he is much to be pitied. The reports in the papers, as to the Amír siding with the Russians, are not to be much depended upon.

URDU GUIDE,  
February 3rd, 1877.  
Circulation about 400.

25. An anonymous correspondent writes, without date, to the *Urdu Guide*, stating that, after the usual Friday prayers at *Basírhát*, a meeting to celebrate the nativity of the Prophet was held, and special supplications made to Heaven to grant victory to the Sultan of Turkey; certain verses were likewise repeated to which all the people responded a hearty *amen*. In these verses, the Prophet and his four friends and successors were implored to present their petitions to God, for victory by the Turkish armies over the Russians; the preservation of the integrity of the Ottoman Empire and the confusion of its enemies; and for the prosperity of the English



nation and its fame among the sovereigns of the world; and for the happiness, both temporal and eternal, of all such as may aid the Sultan.

26. The *Behár Bandhu* states, that the clouds have continued black and thick during the past week; making the poor cultivators' hearts sad. There was a very heavy fall of rain on Sunday, and should the weather not improve, the *rubbee* crop, which has been well nigh destroyed, will be ruined altogether.

BEHAR BANDHU,  
February 3rd, 1877.  
Circulation about 500.

27. This paper commences an article, on the new *Hindi Government Gazette* with the well-known native proverb, "That which we expected to find a Quail has turned out to be a crow." The editor goes on to say, that the pleasure, which he at first felt on learning of the publication of a Gazette in Hindi, altogether vanished when he came to read it. It teems with defects in language, idiom, meaning, and printing; so that the Benares paper is not after all wrong in its criticisms. Government should awaken to its duty in time; and give a new adaptation to the Gazette; for it has fallen into the hands of one so incompetent, that all are crying "*shame*"!

BEHAR BANDHU.

28. All the papers seem to think, that the Durbár of the 1st January would tend to unite the Rulers and ruled more strongly in the bonds of amity and good will, and that the subjects of this country would become more loyal also. This forecast has, however, proved entirely false; for great disappointment has prevailed all over the country in the matter of the issuing of invitations, the distribution of honors, and certificates. The Bengalees have been sadly disappointed in their hopes of obtaining some of the coveted high appointments: whilst the English portion are displeased at the omission of all religious ceremony at the reading of the Proclamation; and the Muham-madans are annoyed because people were allowed to enter the *Jamna Masjid* with shoes on. The merchants and traders were the only people who were satisfied. Thus it happens that nothing good comes of improper undertakings, such as the above, or in wedding trumperies. The Hindustanis, not having reached the highest class of civilization, may be excused; but it does create much astonishment in the minds of all to see the English, who boast of the highest civilization, indulging in such display.

BEHAR BANDHU.

29. In noticing a recent article of the *Qasid* (a Patna weekly paper), on disestablishment, the editor of this paper remarks that, whilst the Government has pledged itself to do justice and observe neutrality, every one is allowed to speak out and express his own opinions, whether individually, as in the case of Babu Rajendralal Mitra, or through the press, as in the case of the *Qasid*; and it is certain too that a just Government will attend to the question mooted. Yet there is one great point to be noticed in the fact, that the Hindus do not profess to convert others to their own religion, and have therefore no Missionaries to propogate their tenets; so that, if orders be passed favorable to the State support of religion, it will open out a means of livelihood to some; and it therefore behoves those who are desirous so to do, to practice preaching, which may be effected by reading the *Bhagabat-gita*, the *Upanisbad*, and *Smriti Shastars*, as also by an aptitude in reading and writing Hindi; for, above all things, it is most essential to one's happiness to be religious and bear an irreproachable character.

BEHAR BANDHU.

30. This paper, in noticing the recent petition, signed by about 35,000 people of Baroda, for the reinstatement of *Mulhar Rao* to the *Guddee*, takes occasion to remark that, these very people seemed quite entranced with the distant prospect of the great benefits of a change of rule, and were dazzled with



the brightness and prosperity which awaited them under English administration. At the time that Mulhar Rao was deposed, his subjects failed to remember, that whatever may have been his defects, Mulhar Rao was one of themselves and not a stranger; he loved and cared for the land of his birth; and, however just and upright another may be, his rule could be regarded as no other than a foreign rule; and so it has turned out at last, as may be observed from the presentation of the above petition. No doubt many will be surprised at such an act, and various reasons will be suggested. But may it not turn out that the new administration was quite unsuited to the habits and disposition of the subjects? The people of Lucknow are uttering similar wails. True is the proverb that, if a child be ever so despicable and abhorrent, yet, in the eyes of its parent, it is amiable; and thus, be the ruler of one's own country ever so unworthy, yet is the kingdom lightened by his presence. Let a foreign ruler do what he may, there will be a wide distinction between an alien and a native. Be this as it may, the fact is too plain, that the Government has failed to fulfil the expectations of the Baroda and Lucknow people; and that these now seek for a return to their original style and manner of rule.

BENGALI TRANSLATOR'S OFFICE,

*The 10th February 1877.*

JOHN ROBINSON,

*Government of Bengali Translator.*

*List of Native Newspapers received and examined for the Week ending the 10th February 1877.*

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Rungpore Dik Prakásh"...	Kákinia, Rungpore	Weekly	4th and 11th January 1877.
2	"Bhárat Sangskarak"...	Calcutta	Ditto	29th January 1877.
3	"Hindu Ranjiká"...	Bauleah, Rajshahye	Ditto	31st ditto.
4	"Bhárat Mihir"...	Mymensingh	Ditto	1st February 1877.
5	"Amrita Bazar Patriká"...	Calcutta	Ditto	1st ditto.
6	"Education Gazette"...	Hooghly	Ditto	2nd ditto.
7	"Samáj Darpan"...	Calcutta	Ditto	2nd ditto.
8	"Pratikár"...	Berhampore	Ditto	2nd ditto.
9	"Moorshedabad Patriká"...	Ditto	Ditto	2nd ditto.
10	"Moorshedabad Pratinidhi"...	Ditto	Ditto	2nd ditto.
11	"Grámbártá Prakáshiká"...	Comercolly	Ditto	3rd ditto.
12	"Hindu Hitoishini"...	Dacca	Ditto	3rd ditto.
13	"Dacca Prakásh"...	Ditto	Ditto	4th ditto.
14	"Sádháraní"...	Chinsurah	Ditto	4th ditto.
15	"Howrah Hitakarí"...	Bethar, Howrah	Ditto	4th ditto.
16	"Soma Prakásh"...	Bhowanipore	Ditto	5th ditto.
17	"Sambád Bháskar"...	Calcutta	Ditto	5th ditto.
18	"Sulabha Samáchar"...	Ditto	Ditto	6th ditto.
19	"Samáchar Chandriká"...	Ditto	Daily	2nd to 9th February 1877.
20	"Sambád Prabháskar"...	Ditto	Ditto	27th January to 2nd February 1877.
21	"Sambád Purnachandrodaya"...	Ditto	Ditto	5th to 9th February 1877.
22	"Jám-Jahán-numá" (in Persian)	Ditto	Weekly	2nd February 1877.
23	"Urdu Guide" (in Urdu)	Ditto	Ditto	3rd ditto.
24	"Behár Bandhu" (in Hindi)	Bankipore, Patna	Ditto	7th ditto.

Bengal Secretariat Press.